

THE BRETHREN'S EVANGELIST.

THE BRETHREN'S EVANGELIST.

A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER,
S. H. BASHOR,
E. MASON,

EDITORS.

ASHLAND, O., NOV. 21, 1888.

The subscription of the BRETHREN'S EVANGELIST is \$1.25 a year, in advance. New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers. The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered. Agents are allowed to retain ten per cent of our money for their services, or to order it in trade, subscriptions, or any goods advertised. All letters and communications to be addressed,

H. R. HOLSINGER & CO.,
Ashland, Ohio.

COMMENTATORIAL.

"I commend to you Phoebe our sister, who is a deaconess of the church which is at Cenchrea; that ye receive her in the Lord as becometh saints, and assist her in whatever business she may have need of you; for she has been a helper of many, and of myself." Rom. 16:1—*Recision.*

This passage of scripture has many parallels, or if used as a text, it has many proof texts. One which we now think of is found in Phil. 2:29: "Receive him therefore in the Lord with all gladness, and hold such in honor." Another is recorded in Rom. 12:10: "Be kindly affectioned one to another, in honor preferring one another." Nothing can be more anti-Christian than selfishness. From the time a man imbibes the first principles of Christianity he ceases to live unto himself only. Christ died for others. Every soul for whom Christ died was inferior to himself. These two thoughts commingled together form the mental corner stone of the Christian religion. Selfishness is the first demon that must be driven out of the heart when it is contemplated to make room for Christ; for He is the very embodiment of self-denial or unselfishness. To become a Christian implies that men shall "become partakers of the divine nature." If we do not have the mind of Christ we are none of his. The wonderful love of God bestowed upon us so that we could be called the sons of God implies more than merely to be called sons. It signifies inheritance of all the attributes and possessions of the Father. From the moment we, name Christ as our Lord we enter upon a life of imitation, in which we shall continue to labor and to learn until we shall see him as he is, for we shall be like him.

There is, however, but one of the characteristics of Jesus and his religion prominently set forth in the part of the creed before us: namely, that of benevolence, or a kindly feeling toward our fellow creatures. How affectionately the great apostle commends to us sister Phoebe, and requests the church at Rome to assist her in business in whatever way she may need assistance. This is carrying religion into business; and it might also be said: business into religion. This arises from the fact that religion is a condition, a disposition, which, when a man has acquired he cannot lay aside without an effort. Christianity is not a mere pretense which may be assumed or disowned alternately, as a garment may be put on or laid off at will. It must be learned and lived. It is a sphere to which we must become acclimated. How desirable that the professed followers of Jesus in this age of the world should heed the instructions of the apostle, and thus bear testimony to their profession that they have been with Christ. What a blessing to the world if Christian business men would remember their fellow Christians in a business way. Many a poor mother who is struggling hard to support and raise a family of children, whose care was cast upon her by misfortune or sin, could be greatly assisted by the patronage of the Christian community. Or the brave young woman who is cast adrift upon the world's broad sea of commerce to struggle for a trade to support herself, and in many instances a widowed mother or an orphan sister, is deserving of the patronage of every honorable citizen. And according to the apostolic injunction under consideration it is the duty of all Christians to support such, and especially if they are helpers of many in their own way. And how easily this can be done. It needs only to be kept in mind. If we are about to make a purchase or to engage labor we should apply benevolence as well as economy in making our selections. If worthy Christian brethren or sisters, in need of employment or patronage, can accommodate us about as well, they should be favored. One beauty about this method is that it can be done in a business way. It does not enter the catalogue of charity, and consequently does not humiliate. It is simply Christianized business. Unsanctified business is that which is conducted entirely from motives of gain, regardless of the interests of others. And just as far as it is selfish so far is it unchristian.

A little more of the spirit of benevolence introduced into the practical life of Christians would be a stronger argument against secret societies than many tracts or speeches. They borrow most of their prestige from their claims to benevolence, and thousands are induced to take the horrible oaths by the fair appearance of the char-

itable side of Freemasonry and Oddfellowship. Let the church of Christ do her part. Let her eccutcheon always be polished, and let the word benevolence be inscribed thereon in large blazoned letters. And may each individual member be an index reflecting light upon the way of life, and pointing to the religion of Jesus Christ and His church as the highway of holiness.

We close this comment with a floating newspaper paragraph, introducing another avenue to mercy and goodness. Oh, how much misery, wretchedness and sin could be prevented if this holy principle, the divine attribute of charity, were to be practiced among men, as the scriptures require it to be done.

You, reader, who are blessed with a comfortable home—who are well fed and warmly clad and sheltered—you can hardly realize to what straits and make-shifts many a poor mortal is reduced to live honestly or even live at all. Women there are, delicate, cultured, refined, and all unused to physical labor—women nursed often in the lap of luxury, but thrown suddenly and helplessly upon the world by some social or domestic volcano that engulfed home and friends and left them stranded and alone to struggle with the hard conditions of cruel and relentless poverty. We have seen them thinly and poorly clad, with pinched faces from lack of nourishing food, boarding themselves in cheerless and isolated rooms, and eking out a bare pittance honestly earned with needle or pen—patient, often, and hopeful in their sad and lonely lot. Let their more fortunate sisters, born to affluence and comfort, with every luxury within their reach, imagine themselves suddenly reduced to such extremities, and can they wonder that many a tempted one is led into a gilded life of sin? Truly, society is out of joint, and there is need for a larger measure of charity in the world. We wonder if the favored ones of earth are aware that there is but little virtue in the goodness of one who has never been sorely tempted.

THE WESTERN CONVENTION.

So far as yet heard from the time announced for the Western Convention, namely Dec. 6th, is quite satisfactory to the persons concerned. The place, Cowley county, Kansas, is also considered suitable. See brother Hixson's notice elsewhere in this issue.

So now, we trust the time and place have been arranged to the satisfaction of all, and now it will remain only to make the meeting a success. Let there be no effort spared on the part of the workers in the states of Nebraska, Kansas and Missouri, to use this gathering of God's scattered people to the best purpose for the concentration and equipping of their forces, that they may be the more useful and successful. And let especially the scattered members and those seeking membership, who have been soliciting advice and assistance avail themselves of this opportunity of learning more of our people. We hope all such will attend the convention and learn the doctrine and observe the behavior of the Brethren.

We hope too that the services of a suitable reporter will be secured, so that we may have a good report of the business transacted and work performed for publication, for the encouragement and satisfaction of others.

THANKSGIVING DAY.

The twenty-ninth day of November has been appointed by the President of the United States for the year of grace 1888. As the day will occur before another issue of our paper reaches our readers we would suggest that the day should be observed by our people everywhere. If we can not well have services in our own houses or conducted by our own ministers, we should join with other Christian people in thanksgiving to God for our national blessings. We should also be ready to receive others to worship with us who may not have church relations convenient, or who may desire to join with us on thanksgiving occasions.

Who is the man mentioned in Mark x:17, and what was his name.

A. D. N.
We find the same circumstance recorded in Luke xviii:18-23, and Matthew xix:16-22. Luke calls him "a certain ruler," probably of a neighboring synagogue. Matthew says he was a young man, and all agree in saying he was rich. By his conduct we would infer in earnest. He came to the Savior with reverence and not "tempting him" as others did, yet with all his good moral qualities he was self-righteous. This is all that can positively be said of him, beyond this all is conjecture. This incident is no doubt recorded to teach us that Christianity does not merely consist of negative duties, but we must do positive good, in helping our fellow creatures in poverty or distress. We cannot follow Jesus and neglect the poor, the sick and the destitute.

The gospel seed is all good, and it should yield good fruit. Then what kind of seed produces the evil deeds now performed by professing Christians in the name of religion? Surely there is no authority in the hatreds, jealousies, back-bittings and unkindnesses found in the church. Truly these are the tares, and the great enemy of all good hath sown them. The fruit is a sure evidence of the quality of the seed.

Editorial.

Brethren J. H. Knepper, R. Z. Replogle and A. D. Gnagey were the foreign ministers present at the Somerset feast.

Just so soon as the world shall sincerely embrace the Christian religion, wars will cease unto the ends of the earth.

Next Wednesday evening prayer meeting will be at the home of the senior editor. All are invited. Services to commence at 7 o'clock.

Be natural. A great many people mimic their superiors in wealth and intelligence and bring themselves into disrepute and often to poverty.

The Brethren of North Liberty have engaged Rev. R. F. Mallott, of Ganges, as their pastor. He will remove his family to that place.—*Belleville Star.*

Brother P. J. Brown expects to go to Covington, Ohio, on Dec. 1st and to Fayette Co., Pa., Dec. 22nd. He will hold protracted meetings at both places.

The Ashland City church will hold a council meeting this evening at the College Chapel, for the purpose of equipping for more efficient work in the cause of the Master.

The attraction for the young folks of this neighborhood for several days past has been the series of meetings held by the Progressives at the Dunkard church near Ankneytown.—*Belleville Star.*

Brother Will Spanogle expects to be with the Brethren of New Enterprise, Pa., at their communion next Saturday evening, 24th instant. Brother E. L. Yoder will also be in attendance, the Lord willing.

The Brethren of the Mechanicsburgh church, Somerset county, Pa., are preparing to build a new church. Their subscription list is being liberally patronized. They have been defrauded from their right to the house, by the German Baptists.

Thanksgiving day, 29th instant, will be donation day, for the German Hospital of Philadelphia, and all who feel kindly disposed toward said institutions may then present their offerings without the least fear of their gifts being refused.

And now the efficacy of purgatorial fire is to be tested in the civil court. A zealous Roman Catholic in Australia left \$7000 for the delivery of his soul and the executor of the estate declines to pay over the money until there is a legal proof that it has been earned.

The duty of the church is to carry on the work that Jesus began. She must be occupied in bettering the condition of mankind. Counteracting the evil influence of sin and relieving the distressed should be her greatest work. If she fails in this how will the world be benefitted?

Brother A. D. Gnagey of Meyersdale, Pa., was with the Brethren of the Somerset church, Pa., at their communion on the 4th inst. On next Monday he expects to commence a protracted meeting in the M. E. church, Masontown, Pa. The Brethren there have rented the church for said purpose.

A great many church members expect to purchase their entrance into heaven by a mere observance of the outward ordinances of the church. Brotherly-kindness, charity, benevolence and the other Christian graces are practically matters of secondary importance with them. This is not what we are taught in the gospel.

We have special demand for the number of our paper containing the account of the vagaries and crookedness of M. M. Eshelman, published in No. 42. One of the letters says: "It is time the whole brotherhood should know what kind of a man they have in M. M. E." We think so, too, and hence we published the article. But the issue has been exhausted.

Boston has two hundred and fifty millionaires; New York about four hundred. The amount of Boston property exempt from taxation is \$78,630,400, about one-third of which is in Government bonds, and one-third city bonds, the church property being over \$11,000,000. The most valuable churches are the Cathedral, \$894,000; Trinity, \$728,000, and Old South \$450,000.

The *North American Review* says that more money is expended in this country upon funerals than for public schools, and a contemporary says it might have added that "that the greater proportion of it was for purposes of display, and to feed the vanity of the living." Funerals must be a great tax upon the poor in cities, and the example of simplicity should be set by the rich.

Brother R. F. Mallott under date of 16th inst., writes that 17 have already united with the church at Ankneytown, Ohio, where he has been holding meetings for the last eight or ten days. One of the above is from the German Baptists. The meetings were still going on at that time, and the interest increasing. We earnestly pray that God will prosper his cause, and abundantly bless the efforts of his servants.

A congregation in Montreal has rendered itself liable to taxation, on its church by holding a

fair in it for profit. It is held by the city authorities, that in order to be exempt, the building must be used for divine worship exclusively. If our Savior were to visit the earth in these days of church fairs, raffling, lotteries, &c., the scourge of small cords would be in great demand for making the house dedicated to the worship of God a "house of merchandise."

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything unless the thought be followed by a determined will to execute. Not the faithful talker, but the faithful toiler leaves the broad mark of work accomplished. "Not he that saith, Lord, Lord, shall enter the kingdom of heaven, but he that doeth my Father's will." Not the son that promised, but he that went, was the one who received the reward. "This one thing I do," not "this one thing I think," made a Paul. "Whatsoever ye do, do it heartily."

A religious agitation of a very singular character is manifesting itself in the Grand Duchy of Finland. The new sect call themselves the "Pure by Excellence." The superiority and supremacy of woman is their great hobby. A woman is elected over each household, where the new doctrine is practiced, who is invested with a directing power, which gives her the right to inflict penance and even rigorous chastisement. The new creed requires that all the disciples shall confess their sins to certain women at least once a week.

The Brethren of the Somerset church, held their lovefeast on the 4th instant. We have had several letters referring to the meeting though none intended for publication, all speak of it as a very good meeting, well attended, good order and the services much enjoyed by the membership. We are happy to hear it. The little church of Somerset has suffered much persecution for Christ's sake during the last two years, and the little flock had been almost intimidated from holding a communion meeting, lest they should excite the envy of their tormentors. Cling closely to the cross of Christ, brethren and sisters of Somerset, and His blessing will be with you. This you can do in no better way than by keeping his commands and ordinances; for He has said "Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."

Correspondence.

Our Inclinations

Every person that has had an existence in the world, after arriving at the years of understanding, has naturally been inclined to do good or evil. This we can readily see every day of our lives; nevertheless it is Bible truth that we can cultivate or change to a certain degree, our inclinations, if we are inclined to do evil by pursuing the right way. We may change that inclination, and be the instruments of doing much good, but it must all come from the fountain source of all good, the Bible. The Bible is the fountain from whence all living water has flown; it is the medium upon which all the good institutions of the world rest, it is the nations standard; it is the foundation of all successful institutions of learning; it has taught the people the necessity of procuring a home for the homeless, a school for the blind, an institution for the deaf, a place of comfort for the wounded and sick, and an asylum for the insane. The Bible has taught the nations of the earth just simplicity and humbleness sufficient to care for the poor above named. All the morality that the world contains or ever has contained, is due to the great book, the Bible. Yet we see and hear people daily whose inclinations are to destroy the influence of that noble volume, and we need not refer to R. G. Ingersoll, Spencer and others who disbelieve the sacred word, but can come right home to those who profess to be followers of Christ. Our inclinations make us blind in innumerable ways in doing evil, and also in doing good. We may belong to what we believe to be the church of Christ, and suffer and even assist those in whom we have had much confidence, in binding upon our brethren and sisters, a man-made law which brings harm and disgrace upon the divine law by those who profess to be its followers.

Need we wonder that there are infidels in these modern days, when we see professors of Christianity holding each other at arms length and if it were in their power to do so, would even close the gates of eternal bliss on each other? Do these things come from the Bible? We say nay, verily, but from the opposite that which men add to the Bible. The great trouble and contentions of the churches of to-day, arise from disciplines and mandates of men; they cause those who should be brethren to hate each other, and shamefully and reproachfully speak evil one of another. Does the teachings of the Bible bring forth such fruit? We think not. If it does, our incli-